1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

THE LIFE CYCLE. II. ADOLESCENCE TO DEATH

PREMARITAL SEX CUSTOMS[1]

WHEN a youth achieves adulthood, he is given much advice by older men. He is cautioned not to overindulge in sexual activity, but he is by no means urged to remain celibate until married. Young women, similarly, are taught not to offer themselves too freely, but they are not told to cherish virginity, except in the case of Christian families. Masturbation is said to be indulged in by boys, but, although some informants felt that the practice is increasing, all agreed that it is not widespread. Homosexuality is reported to be moderately common among young girls in the spring. According to a typical native opinion expressed during a discussion, these habits indicate that such youngsters are ready to be married. Berdaches, pederasts, and sodomists are not infrequently mentioned in the literature, particularly in conjunction with shamanism;[2] but little was said or known about these practices at present. One informant did volunteer the statement that sodomy with ewes was becoming fairly common, and he attributed its origin to the Argentine, where, he claimed, the act was performed with female llamas. On the whole sodomy is considered dangerous and likely to cause disease, but bachelors observed in the act are simply advised to get married.

A girl with a high mound of Venus is considered particularly attractive. It is conventional for men to seek out and choose as mistresses or wives such girls as they find desirable, but women are not supposed to take the initiative in selecting lovers. When a man finds an opportunity for intercourse he acts promptly. There is no anticipatory fondling or "petting" and not much time is devoted to preliminaries.[3] Consummation

[1] This section comprises material obtained from several informants, of whom the principal one was J. M. Collío.

[2] Latcham, 1924, p. 629–30.

[3] One old-time polygynist, who had observed the conventional politeness and deference of Euro-American males, expressed wonder that they ever succeeded in gaining possession of a woman.

12: Faron E-4, 5 (1952-1954) 1964
SG4 Araucanians SG4
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In earlier times, the male shamans were very commonly transvestites, dressing as women and practicing sodomy. By the second half of the 18th century, the machis were ordinarily women. In more recent times, the profession has been followed almost exclusively by women (1946:750).

There is an odd turn of logic here, or a hidden assumption. Simply because male shamans were transvestites does not mean that there were no female shamans, although that seems to be the implication, or that they were outnumbered by men. Nevertheless, judging from the rest of his remarks, this appears to have been Cooper's conclusion—a conclusion rectifiable only by a revision of the sources he himself must have utilized, for these do not bear him out (e.g. *Actas del Cabildo de Santiago*, and the sixteenth-, seventeenth-, and eighteenth-century sources cited in the bibliography).

The shift from a male-dominated profession, at some vague period prior to the middle of the eighteenth century, to the contemporary dominance by females is actually unsubstantiated. Titiev points out that he has arrived at the same conclusion independently of Cooper, and writes:

Many years ago the office was generally held by men, and it is practically certain that they were abnormal, at least with respect to sexual conduct. Some of them may have been true hermaphrodites, the rest . . . transvestites, and widespread indulgence in sodomy and pederasty was common (1951:117).

Titiev also believes that there were more males than females practicing shamanism at some time in the past. It is also implied that there were a great number of male *machi*, if the words "widespread indulgence in sodomy," etc. were not used inadvertently or otherwise. This judgment is not in agreement with the source material on which, if it purports to be an historical statement at all, it must certainly have been based. Reuel Smith, specially referring to male shamans, states that *machi* were expensive practitioners because their numbers were few (1914 [Spanish translation of 1855 English edition]: 142). Citing Emile House (1939:113), Titiev implies that prior to the latter nineteenth century there were no female shamans, after which time there followed "a period when the post of